[19] Tibet AJ1

CENOTAPH--chhorten or chhotrten. The word "chhorten" means "a receptacle of offerings" Mr. Jasche describes them as being "a sacred pyramidal building, of a form varying in different countries... they were originally sepulchres, containing the relics of departed saints, and therefore called "dung rten" afterwards they were erected as cenotaphs, i.e., in honour of saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine." In Ladák, a wealthy Buddhist builds a "chhorten" for himself, leaving in the upper part of it a niche wherein, after his death and cremation, his ashes and powdered bones are placed. The niche is then built up. WT 778 764

[20] CHABA--chhaba. This is a corruption of "chhápa" meaning "tea man". The Leh officials speak of the Lhása commercial agent as the "chaba". His proper title is the zhung tsong or "zhung tsongpa" which means the merchant of the "deyva zhung" of Lhása. He comesconce every year, and stays at Leh for about 8 months. He is sent by the Lhása Government, and is supplied with free carriage the whole way from Lhása to Leh, to the extent of 260 yaks or ponies for loading, and 15 riding ponies. During his stay at Leh, he is provided by the Kashmir Durbar with the following quantities of supplies, viz., flour 64 seers, butter 10 seers, sheep 1, grass 5 maunds, fuel 5 maunds. Two servants are also placed at his disposal. The principal articles brought by the "chaba" are tea (chiefly green brick tea), musk pods, incense sticks, Chinese turquoises, and certain medicines such as jádwár ("aconitus ferox") and momeera ("coptis teeta"). He takes back to Lhasa, saffron, Báltistán dried apricots and sugar. This "chaba" commercial agent is, in a way, connected with what is known as the "Lapchak mission" which is sent from Leh to Lhása every third year. For further information see "Lapchak". The Chhaba Mission being a profitable one; the right to conduct it is sold yearly by the Lhása Government, to a Lhása merchant. WT 441 439 T 441 439 492 WT 648 T 648 T 439 WT 439 J 441

[21] CHIEF--gópa or góba the headman of village, etc., chenmo (principal). WT 622

CHIRAGH--skiontsey small--made of clay, stone or metal, for household use chut-khung the large brass or copper vessels in which oil is kept burning in temples. WT 415 789

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Tibetan Nomads

the Indian plains. I also came across the first tent-dwelling nomads, miserable people living in their black yak-hair tents, the latter standing like spiders because of their strange construction in which the supporting poles and sticks are placed outside instead of inside the cloth.

When I arrived at our destination, I was taken into camp by the *goba* and his nephew (see Appendix 1, Narrative of journeys). There I found some more black Tibetan tents, in among flocks of sheep and herds of yaks (*gYag*), animals from which our hosts made their living. I put up our tent next to the largest tent of all, which was that of the *goba*.

The camp was situated on a large, flat expanse of grass, surrounded by snow-clad hills, and the altitude was 14,500 feet. The plateau came to an abrupt end to the east and, beyond it, I could see the vast expanse of the brackish waters of Tso Moriri which is fifteen miles long. I was not able to see the monastery from where I was because it was hidden by a fold in the ground; it stood on the edge of the lake below, beneath the sudden overhang of the high plateau above. There was a large white *chöten* at this spot which gave the direction in which the *gompa* lay.

This monastery, called Korzok gompa (*dKor-rDzogs dGon-pa*) is one of the highest anywhere on the Tibetan plateau. It derives its livelihood from the revenue which it acquires from the summer visits of nomads from Tibet, from subsidies which it receives from the monasteries upon which it is dependant in Bhutan (for it belongs to the Drug-pa or Kagyut-pa sect, like those in Lahul), from the commercial activities of its abbot and monks who all indulge in trade, and from its agricultural efforts which, as I saw with astonishment, consist in growing barley, in spite of the altitude, and harvesting it during the short summer season from June to the middle of August.

The chief lama, a *tulku* (*sPrul-sKu*) or Incarnation, whom I had met on the way up to the Rupchu plateau, is called Lang-na Rimpoche (*gLang sNa Rin-po-ch'he*), meaning "Precious Elephant Trunk". He exerts considerable religious influence on the nomadic population which congregates every summer round his residence, and, at that time, he and the *goba* were actually the most important people in the area.

The nomads are called in Tibetan either Chang-pa (*Byang-pa*) because they inhabit the high northern plains, the Chang T'hang (*Byang-T'hang*), or Drok-pa (*aBrog-pa*) meaning "pastoral ones". Those whom I saw at Korzok normally live in the lower province of Tibet proper, Ngari Korsum, just north of where we were. During the summer, they come up to Kashmir to graze their flocks and herds, and here enter into contact with the men from Lahul. Their animals belong to the *goba*

BALTISTĀN

The land revenue system in the past has been of a very arbitrary description, the basis of assessment being the holding or the house. The size of the holding or the quality of the soil receives little consideration. Taken collectively, it has perhaps not been heavy, though the rates are considerably higher than those now applied in Baltistān; but its incidence has been unfair, oppressive to the poor, and very easy to the rich. A redistribution of the old assessments on a more equitable principle, and a summary revision where the assessments were obviously too high or unnecessarily light, have recently been carried out by a British official lent to the State. The greater part of the revenue is paid in cash, but some is taken in grain and wood, which are necessary for the supply of the Central Asian traders. The grain is stored at convenient places on the caravan route in the charge of officials who sell to the traders. But for this system trade would be hampered; for after leaving the Nubra valley and crossing the Karakoram range no fodder is available on the Yārkand road till Shāhidullah in Chinese territory is reached, and grain for feeding animals must be carried from Nubra. The strain of forced labour is heavy in Ladākh. Not only is unpaid transport taken for political missions, assistance to the trade route, &c., but several monasteries are allowed to impress unpaid labour for trading purposes. Land revenue. WT 651 [661] WT [441]

Agricultural advances, chiefly seed-grain, are made for the most part not by the State, but by the monasteries, and the poorer classes are heavily in debt to the religious institutions. These are not harsh creditors. When the debtor is hopelessly involved, the monastery takes possession of half of his land for a period of three years. If the debt is not liquidated within three years, the land is restored to the debtor and the debt written off. The monastery will never sue a debtor, nor is land ever permanently alienated for debt. WT 426 792

Baltistān.—A tract under the Wazīr Wazārat of Ladākh, Kashmīr, also known as Little Tibet, lying approximately between 34° and 36° N. and 75° and 77° E. It is bounded on the north by the Muztāgh range and Nagar; on the east by Ladākh; on the south by Kashmīr, Wardwān, and Zāskār; and on the west by Gilgit and Astor. The tract is situated in the midst of enormous mountain ranges with peaks of 25,000 and 26,000 feet, and one above 28,000 feet, and glaciers which are the largest known out of Polar regions. The villages cling to the river valleys, the most important of which are the Indus, the Shyok, and the Shigar, together with the Drās and Physical aspects. B 642 131 B 133 361